

# *The Brooklyn Jewish Center Review*

*January, 1947*

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## CENTER BULLETIN BOARD

# FORUM LECTURES

Every Monday at 8:30 P.M.

**NEXT MONDAY, JANUARY 27th**

### ROUND TABLE DISCUSSION GROUP

#### HON. WILLIAM I. SIEGEL

Assistant District Attorney, Kings County;  
Member of Center Governing Board

WILL DISCUSS

Arthur Koestler's Best Seller

**"Thieves in the Night"**

Admission free to all



**FEBRUARY 3rd**

#### FATHER MICHAEL J. AHERN

Senior Professor, Dept. of Science, Western College. Father Ahern has been active in the work of the National Council of Jews and Christians since its inception and has spoken extensively on the movement for tolerance and good will throughout the world, especially in the United States, a work in which he has been interested for nearly two decades

SUBJECT:

**"Design for Racial and Religious Understanding"**

**FEBRUARY 10th**

DEBATE ON

**"SHOULD THE UNITED STATES CONTINUE TO SUPPORT THE NATIONALIST GOVERNMENT IN CHINA?"**

Affirmative

#### PERCY CHEN

Foreign Correspondent; Secretary General, China Society of International Law. Contributor to newspapers and magazines in England, U. S. and China

Negative

#### CHU TONG

Editor "China Daily News"; formerly News Editor for Pacific Operations of the Office of War Information



**FEBRUARY 17th**

### ROUND TABLE DISCUSSION GROUP



**FEBRUARY 24th**

DEBATE ON

**"RUSSIAN FOREIGN POLICY"**

Affirmative

#### GENERAL YAKHONTOFF

Negative

**Prof. SYDNEY HOOK**

# BROOKLYN JEWISH CENTER REVIEW

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## THE TWENTY-SECOND WORLD ZIONIST CONGRESS

**A**FTER a lapse of seven years delegates representing Jewish communities from various parts of the world gathered at the twenty-second World Zionist Congress late in December. Significantly, the Congress was held at Basle, Switzerland, the city where the first Congress took place in 1897, almost fifty years ago. There, where the immortal Dr. Theodore Herzl proclaimed the need for a Jewish State as a solution to the Jewish problem, the representatives of our people renewed their demand that "Palestine become a Jewish Commonwealth integrated into the structure of the democratic world."

The reader reviewing the reports of the debates at the Congress, which appear elsewhere in the *Review*, will become acquainted with the issues that almost split the Congress. Chief among them was the question of participation in the London Conference on Palestine, and, if that were done, whether the Zionists should propose the partitioning of Palestine into an Arab and a Jewish State. Underlying this discussion was the question whether the Jews could continue to trust Great Britain, considering all acts of betrayal committed by that country.

Dr. Weizmann, and those who sided with him, favored attendance at the Conference, thus giving Great Britain one more and perhaps final opportunity to prove its good faith. Failure to participate, they stated, would not only alienate Great Britain but might be considered an affront to the United States, since our government had promised to send an unofficial observer there, providing the Jews, as well as the Arabs, accepted England's invitation.

The opposition, led by Dr. Silver and

Dr. Sneh of Palestine, held that more could be gained by not attending the Conference, and that, by being present, our delegates would only witness the liquidation of Zionism by Great Britain.

As to partition, the majority of the delegates, it seems, would have accepted this painful solution of the existing deadlock, if it came as an offer from England and if it included full autonomy in a sizable portion of the country. Following the pattern of the Zionist Convention recently held in Atlantic City, no resolution was adopted either accepting or rejecting the partition of the country.

By a vote of 171 to 154 the Congress decided that "in the existing circumstances the Zionist movement cannot participate in the London Conference." Should the situation change, the General

Council has the power to decide whether or not to take part in it.

Having failed in his effort to win the delegates to his point of view, Dr. Chaim Weizmann withdrew from the leadership of the World Zionist Movement. His passing from the picture is the most regrettable result of the Congress. The delegates realized that he was irreplaceable and the Congress adjourned without electing a President to succeed him. Instead, a coalition leadership was formed with executive committees in Palestine, England and the United States.

It is, as yet, too early to pass judgment on the wisdom shown by the delegates in the decisions they adopted. Events in the near future will tell whether they have adopted the right course that would bring about a just solution to this critical problem.

— J. G.

## HENRY MORGENTHAU HEADS U. J. A. DRIVE

**A**GOOD indication that this year's U.J.A. campaign will be successful is that Henry Morgenthau, Jr. has undertaken to head this "life-saving and life-rebuilding endeavor." Such a stupendous task as the raising of 170 million dollars requires the leadership of a man of extraordinary capacity, great organizational ability and tremendous driving energy. The former head of the Treasury Department, who guided our government's bond drives during the war and after, is manifestly such a man.

Joseph C. Hyman, who recently retired as executive vice-chairman of the Joint Distribution Committee, points out that twenty-five years ago when he joined the staff of that organization, there were millions of Jews in Europe and yet it required but several million dollars

annually to help them with food and shelter. Now that close to six million European Jews have been exterminated and European Jewry is emaciated, helpless and scattered, the needs are so tremendous.

Mr. Morgenthau has outlined a twelve-point program in the current drive. Briefly, it can be summarized to include: relief and rehabilitation for the Jewish survivors; food, medical care, and education for the remaining Jewish children in Europe; maintenance and medical assistance for newly arrived refugees in Palestine; the acquisition of land for agricultural development; the establishment of new rural settlements in Palestine for the absorption of larger masses of Jewish immigrants, and financial assistance to refugees who find a haven in the United States.

— J. G.

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# "JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

### THE ESTHETIC APPEAL OF HEBREW

ONE of the newspapers which gave a most excellent coverage of the recent Zionist Congress in Basle was the New York *Herald-Tribune*. Its daily cables from its special correspondent, John Chabot Smith, provided fine and detailed accounts of every session and intelligent interpretations of its deliberations.

Mr. Smith wrote two special and lengthy articles, published, on the editorial page of his newspaper, which evoked the most favorable comments from many readers. One of these articles was entitled "The Grand Old Man of Zionism," and was a pen portrait of Dr. Chaim Weizmann. The second was a general study of the make-up of the Congress, and a most sympathetic and understanding appraisal of the various parties within the Zionist Congress and their different ideologies.

As I have said, these reports were of a far higher calibre than the usual accounts of similar events appearing in our daily newspapers. But one of Mr. Smith's descriptions touched me most, and made me wish that every Jew in America would read it.

Mr. Smith was writing about the different languages heard at the sessions, and mentioned an address in Hebrew, delivered by a delegate from the Hashomer Hatzair, Jacob Hazan. It is interesting to note the effect that the spoken Hebrew had upon him, a non-Jew, who never studied that ancient sacred language. I shall quote his words: "Hebrew is a beautiful tongue, with an intrinsic rhythm more stately than that of Greek and a paucity of vowel sounds that turns prose into a constant succession of rhymes. Those who cannot understand Hebrew are the more powerfully moved by the esthetic appeal of the sounds because they are not distracted by the meaning of the words."

To all Jews, Hebrew has the appeal of tradition and religion because it is the language of the Old Testament and the synagogues, a language which had passed entirely out of profane use until it was revived in Palestine by the Zionists. Now it is the natural tongue of Palestine Jewry.

Yiddish is the language of the wandering Jew of modern times, the language of suffering, and the common denominator of Jews of many nations. It was used at this Congress for routine business and argument. English was the language of the American delegation and was used in speeches of critical importance in the debates because the American delegates have the balance of power. Hebrew is the language of noble emotion and of the ultimate Jewish ideal.

Jacob Hazan spoke in Hebrew to two thousand people, most of whom violently disagreed with everything he had to say.

But when he finished none of his opponents commented upon his arguments; wherever they met they said to each other: "What a beautiful speech Hazan made! What beautiful Hebrew!"

It is strange that though Hebrew is *our* language, we do not appreciate its beauty as we should. It takes one not of our own to bring home to us the fascination and "the esthetic appeal of the sounds" of its words.

We are prone to value Hebrew because it is the language of the Bible and the language of our people. But that the very sound of the language is beautiful, that it possesses a rich, intrinsic rhythm so pleasing to the ear, only those who have the privilege of hearing it well spoken can truly appreciate.

And this is one of the many contributions which Palestine Jewry has already made. It has won for our old-reborn Hebrew tongue a new appreciation and a new esteem on the part of the thinking people of the world.

*Israel H. Levinthal*

### WHY PARTITION

*The following are translated excerpts from a speech delivered by Dr. Chaim Weizmann in Yiddish at the Zionist Congress.*

IN Palestine we have more than a million Arabs and where an Arab builds a house a Jew cannot build one; where an Arab plants a tree a Jew cannot plant one. To throw them out of their homes, to remove their trees, this we cannot think of doing. So we tell them: "Let there be established in Palestine a Jewish State and we will guarantee that in it you will have the same rights as Jews." Comes the answer from the Arabs: "What are you afraid of? Let there be an Arab State and we shall guarantee you equal rights." And here is the crux of this problem. We do not want to be a minority in an Arab State and the

Arabs do not want to be a minority among Jews. This grave problem forces us to the idea of partition, although I want partition as little as you do.

I know where resistance begins, but I do not know where it will end. I consider the terror the greatest catastrophe in our path to rebuild Palestine, and I give you this warning: Do not permit terrorism to grow! Zion will be redeemed though justice and in no other way.

#### Editorial Board of the Review

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**W**HEN Kurt von Schuschnigg, former Chancellor of Austria, was incarcerated in the hell of the Dachau concentration camp, he jotted down these notes about Leon Blum, his fellow prisoner:

"M. Blum and I were discussing old times today, and we remembered that we had met once before. It was ten years ago when I went to Paris on an official state visit, and neither of us had thought then that we would get to know each other in 1945, in the concentration camp of Dachau! M. Blum speaks very little of what he has gone through during these last years. He looks ill, which is not surprising. A talk with him, an exchange of ideas, always gives me new strength, new hope. That is because he seems to be prepared for anything, and at the same time he is above all personal considerations. Leon Blum is a convinced socialist, a man of great knowledge and high intellect. He has the sensitivity and the elegant, fluent eloquence which are the characteristics of his country, which he loves above all. Of course, we often differ in our opinions, but Leon Blum has the gift of listening and of explaining and elucidating an opinion so that the other understands—even if he does not share his views. I must say that I am obliged to the Gestapo for having arranged this acquaintance with M. Blum, in whom I have met a great European and—even more important to me—a fine and noble character. Perhaps that is the same thing."

When Schuschnigg wrote this he knew that the end of the Third Reich was near, but he was not sure whether he and his friend Blum would live to witness the final victory of the Allied Armies over the beasts from the abyss, for the latter might very well kill them and other outstanding European statesmen on the eve of the Goetterdaemmerung. However, while the Gestapo had intended eventually to shoot these prisoners, miraculously no harm was done to them, and after having been transferred to Southern Tyrol, Schuschnigg, Blum, Niemöller, and others were liberated by American troops, on May 4, 1945.

Ten days later there was a large, jubilant crowd at Orly Airfield, near Paris, to greet the returning Blum. When his plane landed, the band played the "Mar-

seilleise," and a representative of General de Gaulle stepped forward to welcome him. Slowly the septuagenarian descended to the ground, while the crowd broke out into wild cheers. He had not changed much. Under the capacious forehead, through horn-rimmed glasses, still peered the deep, tired but kindly eyes of the statesman. There was still that walrus moustache, the joy of French cartoonists, but like the thatch of hair on his head it had turned completely white in the five dreadful years of imprisonment. He was accompanied by Madame Blum, the former wife of the attorney, Henri Torres.

Despite his ordeal, and his advanced age, Blum remained active. Immediately he resumed the presidency of the French Socialist Party and the editorship of the party organ, *Le Populaire*. In February, 1946, the French President, Felix Gouin, sent him as Ambassador Extraordinary to the United States, there to negotiate a loan for France. (Gouin, incidentally, was one of the lawyers who defended Blum and other representatives of the Popular Front at Riöm, in 1941.) Blum was able to convince this country that France could not possibly survive without substantial aid. His mission to Washington successfully concluded, Blum returned to France to find that the ferocity of the fight among the various political parties had increased. He did not claim to know any certain peace formula, but when last December France's National Assembly seemed unable to agree on a Premier from the Communist or Popular Republican blocs, the 74-year-old Socialist Blum agreed to form a temporary compromise Cabinet. Thus he assumed for the third time the difficult role of Premier of France, at a moment when his country went through the worst crisis since its liberation. To fight the rising spiral of inflation, he ordered a drastic reduction of all prices. He dispatched large contingents of troops to Indo-China, where an allegedly totalitarian government of natives endeavored to expel the French rulers.

## *The Remarkable Career of a Man Who Reached a Peak of Usefulness at 74*

# THE AMAZING LEON BLUM

By ALFRED WERNER

As this article is written, one is unable to tell to what extent Blum—who had been the Assembly's unanimous choice to break the continuing deadlock—will be able to steer his great nation out of the crisis. In any event, the world looks with admiration at that grand old man who had been believed killed in a Nazi gas chamber and who, defying his doctor's orders, was willing to endanger his delicate health to help the new France. We Jews, in particular, have good reasons to be proud of this amazing Frenchman. Not only is he a great French patriot and a staunch Socialist, but also an ardent supporter of Zionism, conscious of his Hebraic heritage.

Blum's Jewish background is less generally known than his activities as leader of the French Socialist Party and as Premier of France. The Blum family is said to have originated in the ghetto of Frankfurt-on-the-Main, which gave to the world the Rothschilds and the writer Ludwig Boerne. One of the Blums moved from this Free City to Alsace, where in 1830, Auguste Blum, the father of the future Premier, was born. As a boy, Auguste Blum peddled ribbons about the Paris shops, but when Leon was born, in 1872, père Blum was already the owner of a large firm merchandising silk materials used in millinery. Auguste Blum and his wife Marie, née Picart, were not orthodox Jews, but their four boys did not grow up without knowledge of Jewish life and lore. But it was chiefly the Dreyfus Case that stirred the soul of young Leon, awakening his social awareness as well as his Jewish consciousness. When Emile Zola was tried, after having attacked several anti-Dreyfusard officers in an Open Letter, the young lawyer Blum acted as a volunteer on the legal staff, preparing for the defense of the great writer. In 1899, while Dreyfus was still on Devil's Island, a new President, Loubet, was elected, who demanded a revision of the case. He was promptly

insulted and injured by a fashionable mob at the race-course. Thereupon the French Socialists staged counter-demonstrations in Paris, invading residential sections inhabited by wealthy anti-Dreyfusards. Lucien Herr and his young disciple, Leon Blum, headed the procession. Glasses, stones, and iron chairs were thrown from the exclusive apartments on the marchers, who retaliated fiercely until a police force intervened.

Blum was fully convinced of the captain's innocence, and he was one of the most active Dreyfusards, because he hated injustice and not because he had any love for the victim. In fact, the captain's personality was antipathetic to most of his defenders. In his "Souvenirs sur l'Affaire," Blum frankly stated why he did not care for the Jewish officer:

"Some weeks after the court-martial at Rennes, Felix Vallatton published a cartoon which I still can see. Grave and somber, Captain Dreyfus was dangling a pair of happy tots upon his knees. But he averted his eyes when the smaller begged: 'Daddy, a story!' A story? Captain Dreyfus was incapable at that time of recounting his own. He had not understood it; he did not know it. He died after thirty years of voluntary effacement—he whose name had filled the world, and whom it had very likely forgotten. Reserved and serious, he possessed nothing of the hero save a mute and indomitable courage. As he was thoroughly simple, he wanted swagger, prestige, oratory. At the bar of his judges he never found the 'cry of innocence.' Throughout the letters written to his wife from Devil's Island, one fails to find the least impulse of revolt. The sense of hierarchy was so powerful in him that he relied on his chiefs for acknowledgment and reparation of their fearful blunder; that confidence sustained him. He performed all his duties loyally. Even face to face with his wife and brother Matthieu, during the inquiry conducted by Colonel du Paty de Clam, he observed a stoic reticence. His military greatness was formed of servitude."

An echo of the Dreyfus Case can be found in Blum's book, "Nouvelles conversations de Goethe avec Eckermann," a fictitious continuation of the real discussions with Goethe recorded by his secretary, Johann Peter Eckermann. In his book, published in 1901, Blum makes

Eckermann report to the old German poet that three Jewish officers had resigned from the French army after having been insulted by their comrades. Surprisingly, Goethe does not share Eckermann's indignation. The poet does not approve of Jews choosing the military career: "If these gentlemen wished to be esteemed according to their individual merit, they should have chosen a different environment and another profession."

Obviously Blum believed that Jews should not spoil their talents by becoming bureaucrats, military or civil, as such philistine virtues as accuracy, obedience and humility are needed in order to be successful in this field: "Let us consequently rejoice for the young Jews," Goethe-Blum exclaims, "if through wicked acts and despicable passions they are restored to the true path. Their in-born nature will be protected; they will know the joy of independence which a faulty social system most often refuses to superior beings." The Jew's role, Blum believes, is a different one; he does not have to defend the present order of injustice, he has to replace it by a better one. The spirit of Socialism is the spirit of ancient Israel.

In another book, "Au Theatre," Blum remarked: "The essence of Jewish thought lies in its gift for the ideal reconstruction of the world." His belief in the messianic mission of the people to which he belongs made Blum emphasize his Jewishness, whereas most other Social Democratic leaders of his era, with the notable exception of Eduard Bernstein, tried to obliterate their Jewish origin. While being a fervent Socialist and a patriotic Frenchman, Blum took time to serve as a member of the Comité France-Palestine, and as a representative of the French Jews in the Council of the Jewish Agency. In fact, he dislikes those Jews who wish to conceal their identity as well as those who believe that Jews must not intrude themselves into public affairs.

In the early summer of 1936 Blum had an encounter with this second category of Jews. When it was learned that it was the intention of the victorious Leftist coalition to appoint him as head of the government, some of his timid coreligionists felt worried. A delegation of these Jews urged him to decline the re-

sponsibility. A similar incident occurred in Russia in the stormy days of the revolution when terrified Jews begged Leon Trotzky to abstain from the leadership in order not to provoke the anti-Semitic masses. Trotzky sneeringly replied that the delegation was utterly mistaken since he did not regard himself a Jew nor had he any connection with the Jewish people.

Far different was Blum's reply. He remarked that he had always identified himself with Jewish causes, had shown sympathy with Zionism, attended the synagogue and never concealed the fact that he was a Jew. "All my life, messieurs," he concluded, "I have hoped to see an alleviation of the suffering of the world's disinherited. Should I then, now, when the opportunity comes to me to assure those of France a larger measure of justice, abandon them? I accept the challenge which comes to me as a Jew and as a citizen of France."

Blum knew the obstacles he faced. Al-

## LEGACY

By Ruby Zagoren

MINE is the legacy of the ages,  
Essence of the world in one:  
I still can feel with David,  
Pain for Absalom, his son

Miriam's song relives within;  
I dance between the Red Sea waves  
And watch obedient waters  
Become Egyptian graves.

Jeremiah's sight is mine;  
Princes, empires, destined doom.  
Nebuchadnezzar, orient prince,  
Lies silent dust within his tomb.

Mine is the glory of our God,  
Mine is the wisdom of the sages,  
Mine is the humble striving spirit,  
Mine is the legacy of the ages.

though he was beloved by the masses there were quite a few reactionaries in the country who flirted with Hitlerism. On June 4, 1936, when he entered the Chamber of Deputies to take office, at least one of the Members utterly resented this fact. Xavier Vallat, leader of the extreme Right, declared angrily that he would not vote for Blum. "The forma-

[Continued on page 23]

This article is reprinted from *The Torch*, official publication of *The National Federation of Jewish Men's Clubs of the United Synagogues of America*.

## The Prayer Book Commission Chairman Tells the Story of the Treasure House of Israel's Faith

# THE PRAYER BOOK

By DR. ROBERT GORDIS

THE heart of religion lies in prayer. Other aspects of the religious life, such as the observance of feast days and fast days or the practice of ceremonies are often maintained for varying reasons, national, social or esthetic. But prayer stands or falls on one ground alone—it brings the human soul into the presence of its Maker.

It is therefore a paradox that organized prayer is a relatively late development in the history of religion. In all ancient religion, sacrifice, including human sacrifice, was the central feature. Judaism, to be sure, fought vigorously against human sacrifice. The unforgettable story of the Trial of Abraham and the averted sacrifice of Isaac dramatizes that victory for humanity. Animal sacrifices, however, continued to remain the basic pattern of worship in ancient Judaism throughout the existence of both Temples. In offering an animal upon the altar, the worshipper expressed his loyalty to God, by giving up part of his possessions. Moreover, in sharing part of the flesh in the sacrificial meal that followed, he established direct communion with God.

Of course, spoken or chanted words must have accompanied the act of sacrifice. The Torah contains the *Vidui* or Confession of Faith recited by the Israelite when bringing his first fruits to the Temple, as well as the formula used at the offering up of the tithe of the poor (Deut. 26:5-11; 13-15). The three-fold Priestly Blessing (Num. 6:22-27) was doubtless used from earliest times. By and large, however, prayer in the earliest period existed principally as the spontaneous outpouring of the individual soul, the expression of his distress or joy, his need or his thanksgiving. Such is Hannah's Song of Thanksgiving on the birth of her son (1 Samuel, Chap. 2), or Moses' plea for the healing of his sister, Miriam, which is perhaps the shortest prayer on record, consisting, as it does, of five words, totaling only eleven letters in the Hebrew (em. 12:13).

After the destruction of the Second

Temple by the Romans in the year 70, sacrifices came to an end. Henceforth, prayer served not merely as an accompaniment, but as a substitute for the animal offering. The names of the prayers, to this day, reflect this relationship. The *shabbarit* replaces the morning offering, the *arbit* derives its name from the evening sacrifice, the *mincha* bears the name of the gift offering, while the *musaf* recalls the additional offerings enjoined for the Sabbath and Holidays.

That prayer could replace sacrifice so easily was not an accident. It was due to the fact that prayer had taken root in Israel long before the destruction of the Temple. Therein lies the essential truth of the Rabbinic statement that the men of the Great Synagogue, the contemporaries of Ezra and Nehemiah (5th cent. B. C. E.), established the order of Service (Berakhot 33a).

Actually, the rise of prayer is part of the democratic tendency which is so marked in Judaism. Sacrifice was a ritual executed by priests, who had to be descendants of Aaron; prayer is an act available to every Jew. Sacrifice was limited to the Temple in Jerusalem; prayer could be offered wherever a human heart sought God. Through "the service of the heart," as the Sages put it, the grand words of Scripture became a symbol of the universality and accessibility of God everywhere: "In every place where I shall cause My name to be mentioned, I shall come to thee and bless thee" (Ex. 20:24). Thus, by the side of the exalted and unique Temple in Jerusalem, there arose a more modest, democratic institution, the synagogue, that could never be destroyed because it could always be rebuilt. The *bet hakneset*, the House of Assembly, was endowed with two fundamental functions, prayer and study—two which are basically one, for in Judaism, study itself is a form of worship.

The origins of the Synagogue were veiled in obscurity. In one passage (Jer. 39:8), the Bible speaks of a *bet ha'am*, or "house

of the people," as being destroyed by the Babylonians at the sacking of Jerusalem in 587 B. C. E. Some scholars see in this "community house" the beginnings of the Synagogue. A more plausible view finds its origin during the Babylonian Exile, when the Temple no longer stood in Jerusalem. During this period, the dispersed people, living in a foreign land, would assemble to hear the word of God as expounded by the Prophets and Elders (see Ezekiel 33:30-33). Many authorities believe that the Synagogue came into being after the return to Palestine, when the Torah was recognized as the Constitution of the Jewish people through the efforts of Ezra and Nehemiah. It now became necessary to provide for the regular reading and study of the Torah and for its interpretation to meet the needs of a new age.

Whatever their origin, synagogues were well established at the time of the late persecutions of Antiochus, which led to the victorious War of the Maccabees (168-5 B. C. E.). A poetic source tells us of the oppressor "burning all the meeting places of God in the land" (Psalm 74-8). The Book of Daniel, written during the same trying period, describes the Sage as opening his windows toward Jerusalem and kneeling three times daily in prayer (Daniel 6:11).

Thus, the synagogue existed side by side with the Temple for several centuries. When the blow descended and the Temple was destroyed by the Romans, the synagogue stood ready to take its place, protean in form and therefore indestructible in spirit—the oldest living institution in the world today. It was the synagogue that created the prayer book.

From the standpoint of the worshipper, the prayer book may aptly be described as the treasure house of Israel's faith, to which every generation has



brought its choicest gifts of aspiration and hope. From the vantage point of the scholar, our prayer book may be compared to an ancient deposit of rock, in which the geologist can trace the successive layers of every age.

The Jewish Service has two basic elements, the *Shema* and the *Amidah*, or "silent prayer." The *Shema* is rightly the central feature of Jewish worship. The three Biblical selections of which it is constituted (Deut. 6:4-9; 11:13-21; Num. 15:37-41) are the epitome of Judaism. The first verse, *shema yisroel*, emphasizes the unity of God which Judaism has maintained unflinchingly in the face of all the blandishments and persecutions of other, numerically, more powerful faiths. With the *Shema* on his lips, the great hero and sage, Akiba, died a hero's death, and from that day to this, untold thousands of our ancestors have breathed their last voicing this triumphant affirmation.

The following paragraph, *veabayta*, reminds us that we must love God with all our hearts, all our souls and all our minds, serving His cause for His sake without the desire for reward. It is characteristic of the innate democracy of Judaism that this injunction is immediately linked to the great commandment, "Thou shalt teach it diligently to thy children." Knowledge is not the preserve of the priest, the rabbi or the leader in Israel. It is the duty and privilege of every Jew.

The second paragraph, *vehaya im shamao'a*, expresses the great truth that justice is the fundamental law of the universe. Hence enduring well-being for man and for society depends upon obedience to the moral law, while that failure to live by the standard of righteousness must lead to destruction.

Finally, the concluding paragraph of the *Shema* deals with the *tzitzit*, the fringes on the corners of the garment, familiar to every Jew from the *talit*. It stresses a characteristic note in Judaism, that ceremonial and ritual observances, properly understood and practiced, are potent means of reminding us of our duty to God and our fellow men, "That you may remember to do all My commandments and to be holy unto your God." No wonder the Sages declared that "He who recites the *Shema* with true inwardness of spirit is as though he had

fulfilled all the Commandments of the every Service, never became monotonous, Torah."

With the *Shema* as its central feature, the Service was expanded with blessings before and after. While they are worded differently in the morning and the evening Service, their themes are identical. The first blessing before the *Shema* describes God as revealed in the creation of the world and the harmony of nature. The second praises Him for the priceless revelation of the Torah to Israel. The blessing following the *Shema* pays tribute to him as the redeemer of Israel through the ages. Thus the three blessings recall the three ways by which men can attain to a glimpse of the Divine—in nature, in the moral law and in history.

Second only to the *Shema* in importance is the *Amidah*, or "silent prayer." The framework of this prayer consists of three blessings at the beginning and at the end, which remain unchanged at all occasions. The opening group begins by praising God as the God of Abraham,

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## WHAT HALLOWED THING?

By Orian DePledge

WHAT hallowed thing may we devise  
That others will revere,  
Or wonder at, or analyze,  
And to their hearts endear?

Perhaps a fount where singing thoughts  
May coalesce and live,  
And breathe their honeyed spell into  
All Jews who work and grieve.

Perhaps a rhyme with Joy in tow,  
Perhaps a subtle song  
Will be the thing that we devise  
To right the Jewish wrong.

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Isaac and Jacob, thus reminding Jews of their common brotherhood. Then it proclaims His power to quicken nature through the rain, the wind and the dew, and to confer immortal life on man, and finally declares God to be holy, the symbol of ethical perfection. The three concluding blessings begin with a plea that our prayers be acceptable in God's sight, and that His presence be restored to Zion. We thank God for the never-ending miracle of life in which we participate each day, and close with a prayer for peace, the greatest of all blessings.

These blessings, though repeated at

because of the variety in the *nusah* or musical mode in which they are chanted, on Friday evening, Sabbath morning, Sabbath afternoon, or the different Festivals. One of the great spiritual losses of modern Jews is that they no longer recognize and therefore cannot respond to the spiritual mood engendered by these musical modes.

Between these two groups of blessings comes the intermediate section of the *Amidah* which differs with the occasion. On weekdays, the silent prayer consists of 18 (really 19) blessings. Hence its name, *Shemoneh Esreh*. The silent prayer is shorter on the Sabbath and three Festivals and longer on Rosh Hashanah and Yom Kippur. It is characteristic of the Jewish spirit that the first petition in the daily prayer is for wisdom and understanding, before the pleas for health and prosperity. Then follow prayers for the redemption of the Jewish people, the restoration of Eretz Yisroel, and the well-being of Israel's scholars and leaders. On the Sabbath and Festivals, appropriate prayers express the spirit of each occasion.

The *Shema* and the Silent Prayer, with the blessings grouped about them, constitute the core of the Service, but the Jew loved his prayers and continued to amplify the ritual. A large number of psalms were added at the beginning, called *pesuke dezimrah*, "verses of praise."

Nor was this all. For centuries, there had been many private prayers recited by distinguished individuals at home. Some of these are recorded in the Talmud and a few of the finest, but by no means all, have entered the Prayer Book and thus became the possession of all Israel. Such is the closing section of the silent prayer, *elohai netzor*, "O Lord, guard my tongue from evil." Most of them were placed at the very beginning of the Service. As a result, latecomers to the synagogue today literally do not know what they are missing! Such are *elohai nesbamah*, "Oh my God, the soul with which Thou didst endow me is pure." Many other beautiful prayers of individual origin might well be added to the Prayer Book, such as the petition of Rab Zera (*Berakhot*-16 b): "May it be Thy will, O Lord our God and God of our Fathers, that I may sin no longer, or be put to shame or be confounded by our ances-

[Continued on page 22]



**E**VEN in the most virulent days of anti-Semitism, it was a relief to turn to one section of the daily press without the inevitable feeling of bitterness. That one section was the sports pages, and it was quite usual to read of people with names like Greenberg, Luckman, Ross, Holman and Friedman without the attachment of persecution.

Accordingly, it was a shock to read what happened at a recent basketball game. The University of Wyoming basketball team, coached by one Everett Shelton, came to New York a few weeks ago to engage the City College combine at Madison Square Garden. There, before a crowd of more than 18,000 spectators, the C.C.N.Y. team committed what was apparently the unpardonable sin of defeating the invaders. The setback being administered was so unbearable that it provoked Shelton, at least one member of the team, named Jimmy Collins, and the storekeeper to unleash a flood of invectives against the racial and religious background of the team coached by Nat Holman.

It must be remembered that three of the players on the quintet are Jewish and two Negroes. From his seat close to the playing area, Shelton urged his team to "Get the dirty Jew boys and the dirty niggers," and after the game he coolly informed Milt Gross, a sports writer on the New York Post, that "the Jews are getting away with murder in New York."

Even after a storm of protest had been levelled against him by every newspaper

columnist, Shelton stood his ground, refusing to apologize or admit fault. The editor of an Anglo-Jewish weekly in Shelton's territory, has rushed to his defense, but nevertheless Shelton has this record: two years ago, when he coached the Dow Chemical Co. team, he was leading the squad in the National A.A.U. tournament at Denver. His opponent was Fort Warren, Wyo., and Shelton unleashed a barrage against Jewish and Negro players that incurred the displeasure of Army officials. But nothing was done to flag him, and now the faculty of his school has given him a clean bill of health.

Not so New York. C.C.N.Y. has banned any team coached by him, and Madison Square Garden has backed up this move. There is an unwritten law that requires all other local teams to exercise a similar ban. Clair Bee, coach of Long Island University, summed it up for the non-Jewish mentors when he declared, "I'm getting sick and tired of all this. I'm just about fed up with two cities in the East, where most New York teams play. The actions of the crowds there, in their religious and racial slurs, is disgraceful. There is no place in sports for anything like that, either among competitors or fans."

Of course, Bee also meant there is no place, in sports or out, for "anything like that."

The whole affair has served to focus attention on the subject of discrimination against the Jew in sports. Discrimination in sports? That in itself is a contradiction, an anomaly! The spirit of sports is fair play and good will, and the very essence of competition is the victory of the keenest and cleverest. To cheer for an individual on the basis of creed or color must inevitably stir the embers of intolerance and ill will. And it is singularly noteworthy that the Shelton incident has been the exception rather than the rule, that bigotry has, by and large, been stared out of countenance in most sports.

## *Anti-Semitic Incidents Spoil the Fine Record of American Sports*

# THE SHELTON AFFAIR

By PAUL GOULD

Nevertheless, there have been striking illustrations of anti-Semitism. More often than not the Jew who has been maligned has been inclined to accept the abuse quietly, rather than react as Holman did. There may be instinctive reasoning behind this: consider that the Wyoming Board of Trustees linked Holman to "obscenity," "vileness" and "depravity" in clearing Shelton. Holman, as anyone knows who has had the slightest contact with him, is totally innocent of any such wickedness.

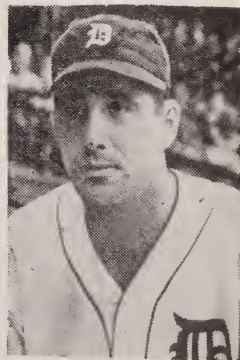
But once in a while the Jew has struck back. When Irving Torgoff, now a professional basketball star, was reviled in a recent game by a coach of the rival team, the Brooklyn boy hauled off and swatted his tormentor right on the beak. That is possible in professional basketball, but it would have created a furore in the college sphere.

Actually, anti-Semitism in basketball is nothing new. This is a game of the fastest action, and heated words may follow speedy scoring. Manhattan College, right here in New York, had some students with unbridled tongues and violent

[Continued on page 21]



Nat Holman



Hank Greenberg

# THE 22nd WORLD ZIONIST CONGRESS

**A**FTER an all-night and all-day continuous session the 22nd World Zionist Congress closed on December 24, 1946 without electing an executive or president. The Actions Committee, the supreme body of the World Zionist movement between Congresses, has been empowered to elect an executive. The Actions Committee elected an Executive Committee consisting of 19 members—eight General Zionists, seven Poale Zionists and four Mizrahi.

David Ben Gurion was named chairman of the Executive and Dr. Abba Hillel Silver will head the section of the Executive in Washington.

Following a one-day interval because of the Sabbath, the Zionist Congress resumed on Sunday morning, December 15th, its stormy debate which reached a new height of turbulence with the suspension by the Executive of six members of the Central Committee of American Revisionists for breaches of discipline.

The Sunday session was highlighted by an impassioned address by Louis Lipsky, American member of the Jewish Agency Executive, who said that "refusal to participate in the London Conference might set in motion forces which would jeopardize everything achieved by the Zionist movement in the last fifty years."

"By joining in the Conference, the Zionists would help retain the support of the United States Government," Lipsky said, adding that "it would be the height of folly to accept Britain's wrongs against us as the final form of Britain's relations with us."

Isaac Gruenbaum, Palestine member of the Jewish Agency, defended the partition plan and urged participation in the London Conference because "Britain must report on Palestine's future status to the United Nations."

Dr. Bernard Joseph, legal advisor of the Jewish Agency who was among those released from the Latrun detention camp, declared that England has already in advance rejected the partition plan and that Jews therefore must fight for the realization of classic Zionism by demanding a Jewish state in the whole of Palestine in accordance with the Biltmore program.

*This is the conclusion of the Review's roundup of news of the Zionist Congress held recently in Basle, Switzerland.*

Moshe Shertok, head of the Political Department of the Jewish Agency, urged participation in the London Conference, declaring that "if we go to London, it will be a new opportunity for putting up a fight for our future." He assured the Congress that the delegation which will attend the London parley "will not preside over the liquidation of Zionism and that any discussion of the federalization plan is out of the question."

Dr. Moshe Sneh strongly took issue with Mr. Shertok and advised against participation in the Conference. "Britain does not seek a solution of the Palestine question and is not examining now as to when, how and to whom to yield the strategic Palestine key." He expressed the opinion that "England has decided against Zionism."

Rabbi Philip Bernstein, advisor on Jewish affairs to the U. S. Army of Occupation in Germany, reported that of the 192,000 Jewish displaced persons in the American zones of Germany, and more than 250,000 in other allied zones, between 80 and 90% are determined to go to Palestine. "We are no longer dealing with 100,000 Jews who want to go to Palestine," he said. "That concept has now become antiquated. He praised the U. S. Army for its treatment of Jewish D.P.'s in its zones.

Dealing with the resistance in Palestine, Mrs. Judith Epstein, president of Hadassah, said it was ugly, but necessary. She emphasized that she accepted "uncertified Jewish immigration" into Palestine unqualifiedly. "No political casuistry will convince the immigrants that a National Home is not a place where one can enter as one wills when one needs to and wants to," she declared.

Dr. Nahum Goldmann told the session that Zionism must be ready for "tragic concessions" to break the political deadlock in Palestine, get rid of foreign rule and open the gates of the coun-

try to large immigration. Under the circumstances, partition is the only way out, Dr. Goldmann argued. He warned that if no solution of the Palestine issue is found Britain will place the problem before the United Nations, or the Jews—or the Arabs—will themselves have to do so.

Dr. Weizmann reiterated his support of the Jewish Agency's partition plan, stating that while many mistakes may have been made, the Agency's letter to the Colonial Secretary proposing partition was not one of them. He disclosed that as far back as the closing months of the Churchill regime, a special ministerial committee was working on a partition scheme. Although it was important to the Jews that they not be a minority in Palestine it was also important to the Arabs, and "that drives us to partition," he continued. "I wish I had the power of the prophets to show the Jewish people the way to obtain freedom and independence," he said, "but politics is an inexact science of trial and error. While 100 experiments might turn out wrong, if one succeeds, it makes up for all of them." He warned the delegates that if they believed that Britain and the United States would fight over the issue of Zionism, they were badly mistaken. Replying to those who have been urging a reorientation of the Zionist movement toward other countries besides England, the aged Zionist leader said: "I have not seen any other government rushing to build up the Jewish state."

"The greatest obstacle to creation of a Jewish state is continued terrorism," he stated. "The Agency may be unable to control terror, but terror may soon control the Agency," if it is not curbed. Branding terrorism a "deadly cancer," he told the Congress it must not allow it to grow or "it will destroy all we have created."

Dr. Abba Hillel Silver, who preceded Dr. Weizmann, reiterated his stand against participation in the London conference. He said that if such participation is approved by the Congress, the Zionist representatives should present only the classic program of "a Jewish

state in the whole of Palestine." Any contrary proposal should be transmitted to the Zionist Actions Committee for a decision.

"Our representatives should not be given *carte blanche*," he insisted. He warned against sending to the conference those members of the Executive who believe wholeheartedly in partition. "It would be fatal for its chances," he said. He called upon the Congress to reaffirm clearly and unmistakably the program of a Jewish state in an "undivided and undiminished" Palestine. The Congress, he said, must declare that the partition plan no longer exists. He urged maximum support for the Palestine Jewish community in its struggle against Britain. "The Yishuv's power of resistance must be strengthened and the world must be convinced of the British conspiracy against Zionism," he declared.

David Ben Gurion, defending the partition scheme, said that he was convinced that a smaller part of Palestine under sole Jewish control is preferable to a larger part under British or Arab control. "In 1937 the Zionist Congress rejected partition, and historical experience has shown what was the result," he pointed out.

Dr. Wise strongly defended the policies of the Zionist Executive and particularly that of Dr. Weizmann, dwelling at length on the partition scheme of the Jewish Agency Executive. Dr. Wise, urging the participation in the London parley, said: "We stipulated our participation in the London conference depended on the release of the leaders of the Jewish Agency from the Latrun detention camps. Well, they are free. They have been heard at this Congress. Again American Government support has been won. We can lose public opinion the world over if we refuse to meet as equals with the British Government and with the Arabs. That we should not go to the London parley would not only needlessly insult the British and perhaps incurably alienate the United States Government, but would be considered as an additional affront to public opinion, especially to liberal opinion on which we depend largely throughout the world."

As the World Zionist Congress entered into the final stage of its proceedings, the 11th World Conference of the Women's International Zionist Organiza-

tion (WIZO) opened in Basle with delegates from 53 countries including five delegates from Bergen Belsen, the British occupation zone in Germany. In a darkened hall, the delegates marched in a procession, each carrying a lighted candle which she placed in a menorah at the speakers' dais in memoriam to the millions of Jewish women who were killed by the Nazis.

The first speaker was 22-year-old Hayla Grossman, one of the leaders of the Bialystok ghetto uprising in 1943, who told how women stole German weapons and fought side by side with men. Rebecca Sieff reported the growth of WIZO despite the disappearance of centers in 27 lands overrun by the Nazis. The conference will last five days.

With the conclusion of the six-day political debate, the Zionist Congress began working through its eight committees to draft and submit resolutions on the major issues that were discussed during the debate.

Dr. Abba Hillel Silver, ZOA president, was named chairman of the all-important Political Committee to draw up the resolutions on the pivotal issues such as the question of the Jewish state, partition, and participation in the London Conference. Mrs. Goldie Meirson, Palestine Labor Leader, was named vice-chairman of that committee.

Zalman Rubashov, Palestine Laborite, was elected chairman of the Permanenz Auschus, which is equivalent to the committee on committees, and Daniel Frisch, chairman of the ZOA Administrative Council, vice-chairman.

Reporting to the Congress, Eliezer Kaplan, treasurer of the Jewish Agency, called for the establishment of two holding companies with an initial capital of £2,000,000 (\$8,000,000) and £2,500,000 (\$10,000,000) to float loans for Jewish construction and settlement in Palestine over a ten-year period. He appealed to World Jewry to purchase preferred stock in the companies for which the Jewish Agency would guarantee a minimum dividend.

Mr. Kaplan presented a 1947 budget of \$60,000,000 for the work of the Jewish Agency for Palestine. This vast expansion of Zionist effort compares with the total of \$72,000,000 collected by

voluntary subscriptions in the last twenty-five years.

Another report was rendered by Dr. Abraham Granovsky, head of the Jewish National Fund in Jerusalem, who announced that in the last seven years, the Keren Kayemeth (J.N.F.) collections totalled £10,500,000 (\$52,000,000), of which £3,500,000 (\$14,000,000) was collected last year alone. But expenditures are still higher in order that no opportunities for land purchase be lost. Present plans, Dr. Granovsky said, demand more than £9,000,000 (\$36,000,000) for next year alone.

Despite the difficulties it encountered, however, the JNF increased its land holdings by 400,000 dunams since 1939 and has invested \$52,000,000, Dr. Granovsky reported. The constant and rapid increase of funds raised throughout the world for land purchase in Palestine is the best indication of the growth of Zionism among large numbers of Jews.

As the Congress neared the end of its second week, the sharp clashes on the major issues debated since its opening continued without abatement. Dr. Weizmann's address Monday night and his "ultimatum" to the Standing Committee on Wednesday (December 18th) laying down conditions for his acceptance of the presidency further aggravated the situation.

David Ben Gurion, appearing before the Political Committee on Thursday (December 19th) appealed to the Congress to take no action on either partition or participation in the London Conference, but to leave the decision on these questions to the new Executive. He predicted that an agreement could be reached with the Palestine Arabs only after the establishment of a Jewish state. To bolster his prediction, he cited the fact that the ex-Mufti of Jerusalem had sent emissaries to London after publication of the Peel partition plan in 1937 to negotiate for the establishment of relations between the two proposed states. He also said that several neighboring Arab states had approached the Agency for the same reason when it appeared that a Jewish state might be established.

The final session of the Congress included a discussion and adoption of major resolutions dealing with the future political policy of the Zionist movement.



**T**HE month of Shevat, which usually corresponds to the month of February, heralds spring in Palestine. Flowers begin to bloom and the first among them is the almond tree. The Talmud thus describes this season: "The greater part of the rain has fallen, but the greater portion of the cycle is yet to come."

As an agricultural people, the Jews had a special attachment to trees and treasured them for their usefulness to mankind. They were looked upon as symbols of what was good and noble in life. As we read the Psalms we see that the righteous man is compared to "a tree planted by the streams of water, that brings forth fruits in season, and whose leaf shall not wither." The Psalms also state that the reward of the righteous man will be to flourish like a palm tree and remain firm like the cedar of Lebanon.

When the Israelites were in the desert they were commanded: "And when ye come unto the land ye shall plant all manner of trees." Although the forty years' march through the desert intended as a punishment for the sins of Israel, it had one advantage: when Israel departed from Egypt, Palestine was in poor condition; the trees planted in the time of Noah were old and withered. Hence, God said: "Shall I permit Israel to enter on uninhabitable land? I shall bid them wander in the desert for forty years, that the Canaanites may in the meantime fell the old trees and plant new ones, so that Israel upon entering the land may find it abounding in plenty." So when Israel conquered Palestine the land was not only newly cultivated but filled to overflowing with treasures.

## THE NEW YEAR FOR TREES

By LEO SHPALL

The Fifteenth Day of Shevat is known as the New Year for Trees. Tradition tells us that on that day God begins to judge the trees which should be renewed with blossom and with fruit, and which should wither and die. The New Year for Trees was known to our ancestors when they lived in Palestine. It was their custom to plant trees from the fifteenth day of Shevat to the fifteenth day of Adar. There was a custom in those days to plant during that season a cedar tree for every newborn boy and a cypress tree for every newborn girl. When the marriage day approached these trees were cut down and used as posts for the Chuppah or marriage canopy. The fifteenth day of Shevat was also a day "for dividing up the year's products and estimating the growth of trees and fruits for rendering the Maaser-Tithe."

The festival was observed in the middle ages. The cabalists instituted practices to commemorate the day. Some of them have remained current among the Sephardic communities of the Orient, and some have become part of the observance of Jews in other lands. On the eve of Chamishah Asar Bishevat the Oriental Jews assembled in the synagogue and read the passages from the Bible and rabbinic sources that had reference to trees and fruits and the productivity of the fields.

While the observance of Chamishah Asar Bishevat is not obligatory, it has been observed by the Jews throughout the ages by partaking of fruits that grow in Palestine. The favorite fruit has been the dried carob, or St. John's Bread. The

fifteenth day of Shevat has become a unique holiday, deeply implanted in the traditions of our people. It is cherished because it represents a strong link between the distant past and the hopeful future of the Jewish people. It is the echo of the days when our people led a normal agricultural life.

In modern Palestine Chamishah Asar Bishevat assumed a different meaning. The trees planted in Palestine are not merely for remembrance. They are objects of reality.

The planting of trees in Palestine on Chamishah Asar is widespread and it is accompanied by elaborate ceremonies. On that day school children go to parks and gardens and plant trees there. In the course of these ceremonies a most impressive proclamation is read:

"The fifteenth day of Shevat shall be a day of planting unto you. Every tree, flower and plant shall be remembered on that day. And it shall be when thou art come to the land thou shalt plant every variety of tree, and thou shalt recite the blessing and sound the horn over them, and shalt rejoice over your land on this day. It shall be the New Year of the trees unto you, and thou shalt plant on every hill and mountain and in every glen and valley." The reading is followed by the ceremony of tree planting. When that is over, young people arrange processions in the city streets and in the colonies, carrying twigs and flowers and singing the songs of national revival.

## THE PROPHETS

### 5. NAHUM

Behold upon the mountains the feet of him  
That bringeth good tidings, that announceth peace!  
Keep thy feats, O Judah,  
Perform thy vows;  
For the wicked one shall no more pass through thee;  
He is utterly cut off.

Last of the Series of Wood Engravings  
by Isaac Friedlander

A maul is come up before thy face;  
Guard the defences,  
Watch the way, make thy loins strong,  
Fortify thy power mightily! —  
For the Lord restoreth the pride of Jacob,  
As the pride of Israel . . .

— From *Nabum*, Chapter 2





# NEWS OF THE MONTH

**P**RESIDENT Truman, in his State of the Union message personally delivered to Congress, emphasized that the United States has not done enough with regard to the admission of displaced persons to this country and called for Congressional legislation to enable the entry of more refugees from Europe.

The President also told the joint session of Congress that existing legislation does not reach "the limit of federal power to protect the civil rights of its citizens." He decried "racial and religious bigotry" and declared that freedom to engage in lawful callings has been denied to many citizens as a result of such bigotry. The recently-established President's Committee on Civil Rights will study and report on the whole problem of federally-secured civil rights with a view toward making recommendations to Congress, he stated. Emphasizing that only about 5,000 displaced persons have entered the United States since May 1946, President Truman said that he did "not feel that the United States has done its part" in admitting refugees.

☆

RABBI Stephen S. Wise announced his resignation from "all offices in the Zionist Organization of America" as an aftermath to what he charged was the ZOA's misuse of its power at the World Zionist Congress. Dr. Wise was the founder of the ZOA in 1898. Stating that the Congress was "nothing less than tragic in its inadequacy in relation to a great hour," Dr. Wise said that it was "a terrible defeat for the cause, nothing less than disaster. Measured by the Zionist Congress," he continued, "the Zionist cause has fallen on evil days and ways. The heads of the Laborites and the Zionist Organization of America have succeeded in ousting Zionism's greatest statesmen." He described the new Zionist executive as "a Cabinet not of all talents, but of all ambitions, unholy and unlimited, a Cabinet representing a maximum of compromise and a minimum of conviction."

The Administrative Council of the Zionist Organization of America issued a

statement commenting upon Rabbi Stephen S. Wise's resignation, signed by Daniel Frisch, chairman of the Council. Referring to him as "the most tragic figure" at the Congress, the statement said, "His friends, the very people who fought for Chaim Weizmann to the last hour, found it neither feasible nor even possible to assign to Dr. Wise a place in the new executive, or another position of importance. They retained even Dr. Nahum Goldmann. Not Dr. Wise."

☆

MORRIS KENTRIDGE, Transvaal member of the South African Parliament, told a Zionist meeting in London that Prime Minister Attlee and Foreign Secretary Ernest Bevin had convinced him, during his recent visit to Britain, that the British Government was anxious to come to "a reasonable settlement in Palestine" on the basis of partition. If partition had been accepted as a solution a few years ago, many thousands of Jewish lives might have been saved, he added.

☆

THE curfew which was clamped down on Haifa Sunday night following the blasting of police headquarters there was lifted the following morning after police and troops had combed the city for the men who drove the explosive-laden truck into the police security compound.

The casualty report discloses that the explosion killed four policemen—two Arabs and two Britons—seriously wounded seven persons and caused slight injury to more than 50. Most of the latter are suffering from shock.

In a statement to the press, the Stern Group assumed responsibility for the blast. Their announcement coincided with a broadcast by the Irgun ridiculing reports that it had agreed to a truce. "Our war against the enemy is permanent and without interruption until our aim is achieved—liberation of the fatherland," the Irgun said.

Pointing out that its activities are guided by political and military requirements, the Irgun added that "we are not resting even if sometimes we are not shooting."

CONTINUED looting of Jewish homes by British soldiers was reported from various parts of Palestine.

In a number of cases detachments of airborne troops instituted "searches" without orders or warrants. The "searches" consisted of systematic ransacking of Jewish apartments. Women's purses, money, jewelry, watches, fountain pens and other valuables were taken and the owners were threatened with pistols or tommy guns. The Hebrew press carries detailed accounts of incidents in cities, towns and settlements.

☆

ARAB newspapers published in Beirut carry a report stating that the Soviet Charge d'Affaires there has declared that his government will oppose the partitioning of Palestine into separate Jewish and Arab states.

Negotiations are now going on with the Syrian Government to permit Germans residing in Palestine to settle in Northern Syria, it was learned. Apparently anticipating the establishment of a Jewish State which would include the section of Palestine where they are living, the Germans are reported to have proposed to the Syrian Government that they transfer their Palestine holdings to Arabs in Palestine in exchange for a land grant in Syria.

☆

A PROPOSAL that the United States submit the Palestine problem to the United Nations was made by Senator Francis J. Myers, Democrat, of Pennsylvania, in a letter to Under-Secretary of State Dean Acheson.

Senator Myers also appealed to the State Department for intervention in behalf of Dov Gruner, who was recently sentenced to death by a British military court in Palestine for participation in a terrorist raid. Gruner had previously served with distinction in the British army for four years. Gruner's sister, Mrs. Ernest Friedman, is a resident of Lancaster, Pa.

☆

MEMBERS of the world Zionist executive and the staffs of the three branches of the Jewish Agency political department met in London under the chairmanship of Moshe Shertok. They discussed the distribution of functions among members of the executive and laid out the political work of the three sections.



GRAVELY concerned over the attacks on British military quarters by members of Jewish extremist groups in various parts of Palestine, the Jewish Agency and the Jewish Community Council of Jerusalem have issued calls to the Jews to do everything in their power "to prevent further crimes."

In Tel Aviv posters appeared in Hebrew throughout the city proclaiming "Though Shalt Not Kill" and asking the Jewish population to help combat terrorism. In Jerusalem the Jewish Community Council emphasized in its appeal that terrorism "is causing great harm to the Jews of Palestine and to the Zionist cause."

☆

A SPECIAL plenary session of the Zionist executive in Jerusalem was convened to consider the situation which has become aggravated as a result of last Thursday's attacks. The session will take place under the chairmanship of David Ben Gurion, who arrived in Jerusalem from London.

☆

THE American Jewish Conference has called upon its 63 affiliated organizations to drop all independent campaigns for the admittance of 100,000 displaced persons to the United States under the immigration quotas which were not used during the war years, and to rally behind the newly-created National Citizenship Committee on Displaced Persons headed by Earl Harrison, American member of the Intergovernmental Committee on Refugees.

The call was issued by Henry Monsky in a communication addressed to all affiliated bodies. Mr. Monsky emphasized the need for complete coordination of action in support of a legislative program for the liberalization of immigration laws and characterized separate campaigns for the admission of 100,000 displaced Jews as "a serious error" which may divide ranks and result in defeat. He stressed the importance of "united action by all groups within our population to insure maximum support of the proposed legislation," which is designed to make complete use of all presently unfilled quota permits.

The communication declared that it was the view of the executive committee of the conference "that the formation of the new Citizens Committee, which includes representatives of all faiths and all

segments of American public opinion, is a major step in the direction of securing united action" and that as a consequence, the American Jewish Conference will carry on its activities in that field through the Citizens Committee.

☆

RECOMMENDATIONS as to the quota which every Jewish community in the United States should accept in the nationwide \$170,000,000 campaign of the United Jewish Appeal in 1947, were made at a two-day meeting of the National Committee on Community Quotas.

In considering the 1947 quota for each community attention was given to many factors, including "Jewish population, economic resources, community organization, leadership and social vision." Every community conducting a Spring campaign on behalf of the United Jewish Appeal will shortly receive a formal statement from the committee regarding the recommendation of its quota.

THE virtual collapse of the Colum-

bians in Georgia does not mean the end of organized anti-Semitism in the South, Alexander F. Miller, Southeastern Regional Director of the Anti-Defamation League of B'nai B'rith, warned in a statement.

He predicted the rise in the near future of similar lunatic fringe organizations that would capitalize on the controversy raised by this group. Expressing his thanks for the remarkable unity and self-discipline of the Atlanta Jewish community before a flood of unwarranted and provoking attacks, Miller singled out the Public Relations Committee of the Atlanta Community Council and its chairman, Julian V. Boehm, for special praise. The efforts of the Jewish War Veterans under the leadership of Commander Arthur Weiss and Past Commander Paul Ginsberg, were also lauded.

☆

DR. NICHOLAS MURRAY BUTLER, president emeritus of Columbia University, denied that the institution practiced dis-

## More Anti-Zionist and Anti-Jewish Feeling in Egypt

ATTEMPTS to organize a League of Arab People in opposition to the Arab League are developing in Cairo, center for all pan-Arab movements and Arab secret and public activities.

The proponents of the new league, who apparently include extremist leaders from all Arab countries in the Middle East, are basing their chief arguments on the "too moderate" program of the Arab League, which they also accuse of a pro-British orientation. They blame the Arab League for not having obtained a clear-cut Arab victory at the London conference on Palestine.

In informed official circles it is known that Haj Amin el Husseini, ex-Mufti of Jerusalem and friend and fellow-conspirator of Hitler and Mussolini, is the guiding hand behind the organizational efforts of the new people's league. Their chief support, thus far, comes from Arab youth organizations, well known for their nationalistic and extremist positions.

But the People's League adherents are not passing up any opportunities to develop their organization into a wide mass movement, including liberal elements among the Arabs as well as the reactionaries. Pointing to the fact that the Arab

League is composed of the rulers of the Arab countries, who often decide matters of policy on the basis of their own personal interests, the behind-the-scenes manipulators are appealing to even the left-wing, the Arab Socialists and Communists, to aid in supplanting the Arab Kings' and rulers' league.

It is obvious that by this maneuver they hope not only to build their own organization, but also to alienate many Palestine Arabs from the Jews before a rapprochement is effected in that country.

The young generation of Egyptian Jews, although assimilated to a great extent, is beginning to feel unwanted in their native land and are turning more and more toward Palestine as the only country which holds a future for them.

Here, young educated Jewish men and women, fresh from school, are finding it very difficult to obtain employment. Both private industry and government offices turn them away when they seek a job. In a number of instances they were flatly told that they were being refused employment only because of their religion—this is particularly true in the case of white collar workers.

—Through J. T. A.

crimination against applicants of any race, color or creed. In an address to an alumni luncheon, he said that scholastic rank and qualifications were the criteria of admitting officials.

Expanding his remarks which were intended to reply to the charges of discrimination against the university's medical school made by the City Council on the basis of material gathered by the American Jewish Congress, Dr. Butler cited the charter of Columbia, which bars discrimination, and said that representatives of Catholics and Jews had been added to the institution's board of trustees shortly after the Revolutionary War.

☆

THE appointment of Rabbi Samuel Sobel as the first permanent Jewish chaplain in the history of the Navy was announced by Rabbi David de Sola Pool, chairman of the Jewish Welfare Board's Committee on Army and Navy Religious Activities.

☆

A PROTEST against the granting of permanent residence and citizenship to Nazi scientists now working in this country for the Army was made by forty prominent clergy and lay leaders of all faiths, the Council Against Intolerance in America announced.

The scientists, educators, clergymen and civic leaders signed telegrams addressed to President Truman and Secretaries of State and War James F. Byrnes and Robert P. Patterson, respectively. The messages urged that the former Nazi Party members and supporters should not "be granted permanent residence or citizenship in the United States, with the opportunity that would afford of inculcating those anti-democratic doctrines which seek to undermine and destroy our national unity."

Among the signatories were professors from Princeton, Harvard, Cornell and Western Reserve Universities as well as Prof. Albert Einstein, Bishop Francis J. McConnell, Rabbi Stephen S. Wise, Herbert Bayard Swope, Charles Bolte, chairman of the American Veterans Committee, and Rabbi Solomon Goldman of Chicago.

☆

MAX M. WARBURG, noted philanthropist and Jewish communal leader who left Nazi Germany in 1938 and became

an American citizen at the age of 77, died recently at his home in New York. He was 79 years old.

Mr. Warburg, a brother of the late Felix M. Warburg, was for nearly fifty years the head of the four-generation-old German banking house of M. M. Warburg and Co. until it was taken over by the Nazis. For years he was a director of the Central-Verein Deutschen Staatsbürger Juedischen Glaubens (Central Union of German Jews), which was a representative body of all German Jews. His most important Jewish work was with the Hilfsverein für Deutschen Juden (German Jewish Aid Society), major agency in Germany for the relief, rehabilitation and resettlement of distressed Jews, founded in 1901 by his father, Moritz Warburg.

In this country he continued his interest in Jewish communal affairs and was

elected a member of the Joint Distribution Committee board of directors and executive committee in December, 1939. He was also elected to active membership of the American Jewish Committee and became prominent as a leader in organizations formed here to speed the integration into the American scene of European refugees. Among these was the Refugee Economic Corporation, of which he was a director.

Continuing his active participation in overseas relief, reconstruction and resettlement activities, Mr. Warburg and his brother Fritz offered to the J.D.C. in 1945 as a child-care center the use of his estate in Blankenese, near Hamburg, which had been seized by the Nazis and returned to him after liberation. Two hundred orphaned Jewish children up to the age of 16, survivors of Nazi concentration camps, are now living there.

## BIG MAN IN BASKETBALL AND HOCKEY

GUIDING the destinies of the new Basketball Association of America, America's fourth major league organization which started its season last November, is an energetic gentleman from New Haven, Conn., Maurice Podoloff, who doubles in brass as president of the American Hockey League. One of the most powerful and at the same time one of the least known personalities in the athletic world, Podoloff has a most interesting background in a variety of fields which helped him attain the recognition he now enjoys as one of the top men in sports promotion.

Born in Russia, Podoloff's family first settled in New York City, subsequently moving to Long Island, where his father was employed in a rubber factory. In 1895 the family moved to New Haven, where the elder Podoloff bought an oil route, peddling oil and later wood and coal, from a wagon. He was a man of little education, but who aspired to greater things in life for himself and his family, now grown to four sons and a daughter, including young Maurice. In 1910, he gave up his peddler's route, and started in a small real estate business. He prospered greatly, and after several years was engaged by Yale University as its confidential agent, authorized to purchase real estate required by the school in its expansion program for a new medical

school. This position he held until his death in 1929.

Maurice attended Yale, was graduated with the class of 1913, and then from Yale Law School in 1915. He practised law for several years and had a fling at manufacturing, but when his father asked him to go into real estate, he did so, and took over the entire business upon his father's death. Maurice continued the association with Yale University during a period when the University was engaged in its largest expansion program.

In 1926, together with his father and two brothers, Maurice built the New Haven Arena, one of the finest of its kind in the country. This brought him into professional sports promotion for the first time, because New Haven had a franchise in the Canadian-American League, and Maurice was a charter member of the board of governors. In 1935 he became secretary-treasurer of the league, and a year later was elected its president. Two years later he merged his loop with the International Hockey League, and in 1940 the American Hockey League was born, with Podoloff as president, a post he has held since that time.

This summer, when the Basketball Association of America was formed by the Arena Managers Association, the latter group selected Podoloff as president.

—By J. T. A.

PIERRE DREYFUS, prominent French-Jewish leader, and Prof. Alexander H. Pekelis, member of the American Zionist Emergency Council and one of the leaders of the World Jewish Congress and of the Zionist Laborites in the United States, were killed recently in the crash and explosion of a Paris-New York Constellation plane at Shannon Airport, Eire. Dr. David Tannenbaum, director of the Palestine Economic Bureau of the Zionist Organization of America, who was also on board, was among the injured.

Dreyfus, who was 55 years old, was the son of Capt. Alfred Dreyfus. Although a member of the Legion of Honor and a veteran of both World Wars who was decorated by Marshal Petain in 1916, he was forced to flee France to the United States in June, 1942, because of the Vichy Government's anti-Jewish laws. During the remainder of the war he lived in this country lecturing and writing.

Dreyfus took a particular interest in ORT work. Beside serving as head of the French ORT, he was also a member of the central board of the World ORT Union and a member of its executive committee. He was also a member of the executive of the American OSE, Jewish health society, and of the French OSE and was vice-president of the American Friends of the Alliance Israelite and a member of the central committee of the Alliance in Paris.

Dr. Pekelis, chief consultant to the Commission on Law and Social Action of the American Jewish Congress, and Associate Professor of Sociology on the Graduate Faculty of Political and Social Science of the New School for Social Research, was returning from the World Zionist Congress in Basle. He was born in Odessa forty-four years ago. He studied and lectured in the Universities of Leipzig, Vienna, Florence and Paris and, after coming to this country in 1941, at Columbia University. He was elected editor-in-chief of the Columbia Law Review for 1942-43, the first foreign-born person to hold that post. He had served as chairman of the European Council of the World Jewish Congress.

☆

ONE British officer and three non-commissioned officers were flogged by members of the Irgun Zvai Leumi in retaliation for the judicial whipping of 16-year-old Benjamin Kimchin, who was given 18 lashes as part of a sentence fol-

lowing his conviction of participating in a bank robbery in Jaffa.

☆

SEVEN hundred and fifty visaless immigrants from Cyprus arrived in Haifa aboard the British transport Ocean Vigor, which had originally carried many of them to Cyprus.

Among the passengers were 500 women and children who were shipwrecked on the island of Sirini and 250 other deportees who were among the first to be sent to Cyprus.

☆

ADDRESSING a world conference in Basle of the Youth Aliyah movement, George Landauer, its head, announced that 54,000 European Jewish children are prepared to emigrate to Palestine next year. Twenty-four thousand of them, he said, are now in DP camps in Germany.

Reviewing the achievements of the youth immigration movement, Landauer disclosed that 20,000 children have fled Europe to Palestine since 1933. He estimated that another 120,000 had survived the Hitler era throughout Europe. Many of the children who escaped to Palestine have since helped establish the newest settlements in far-flung areas of the country.

Landauer said that the 54,000 children could be placed in settlements and in individual homes. The only problem in connection with placing them immediately was the housing shortage, he added.

Reporting on the organization's finances, he said that it has spent a total of \$14,000,000 to date and that the Haddassah contributed half that amount.

☆

FUNERAL services were held in Basle for Jacob Fishman, American Zionist leader and former editor of the New York *Jewish Morning Journal*, who died of a heart attack. He was 68 years old.

Fishman, who was born in Radzilovo, Poland, arrived in this country at the age of 14. After serving on the staff of the *Jewish Daily News* and the *Warheit* for 23 years he joined the *Journal* as editor-in-chief in 1916 and held the post until 1938. Since then he had served as a columnist. He is credited with having designed the first typewriter with Hebrew characters.

He was an active Zionist and a vice-president of the Zionist Organization of America. He also helped organize the

United Palestine Appeal in the United States in 1925 and was active in the United Jewish Appeal. He was attending the 22nd World Zionist Congress as a Z.O.A. delegate and a correspondent of the *Journal*.

☆

A DENIAL of David Ben Gurion's statement at the World Zionist Congress that the Arabs were prepared to accept partition in Palestine as far back as 1937 was issued in Jerusalem by the League for Arab-Jewish Rapprochement.

☆

THE traditional Maccabee marathon took place in Palestine with hundreds of runners carrying torches from Modiin, near Lydda, where the Maccabean rebellion against the Greek rulers of ancient Palestine began, to Tel Aviv.

The colorful marathon began at the graves of the heroes of the rebellion in Modiin, where the Zionist flag was flown at half-mast in memory of Jewish war dead and visaless immigrants who perished attempting to reach haven in Palestine. The runners were welcomed joyfully at each colony on the way and their torches were used to light new ones which were then brought to local synagogues to light Chanukah candles.

At Rishon Le Zion, Menashe Meirovitz, the only survivor of a group of Jewish students, organized in Russia as the "Lovers of Zion," who emigrated to Palestine in 1882, addressed a large group of settlers attending the celebration. The marathon culminated when the torch bearers arrived at the Maccabee center in Tel Aviv where an impressive ceremony was held with Jewish leaders from all over the country attending.

A parchment scroll containing greetings and a message of hope and courage to the delegates at the World Zionist Congress in Basle was sent from the meeting.

☆

A STREET in the Sanhedrian quarter of Jerusalem has been renamed in honor of the late Rabbi Moshe Blau, former leader of the Agudas Israel. The street is in an area where a large Agudah housing project is nearing completion.

☆

FOUR Polish Catholic women told the U. S. military court trying 53 Nazi doctors that the defendants had crippled them and hundreds of other Jewish and non-Jewish women during "experiments"

[Continued on page 22]



# BROOKLYN JEWISH CENTER ACTIVITIES

## Dr. Sidney E. Goldstein to Be Guest Preacher This Friday Night

THIS Friday night, January 24th, at our late Friday night lecture services we shall have the privilege and the pleasure to have as our guest preacher, Dr. Sidney E. Goldstein, Professor of Jewish Social Services at the Jewish Institute of Religion and associated with Dr. Stephen S. Wise in the ministry of the Free Synagogue in New York. Dr. Goldstein has chosen a very timely subject, "Is the Only Choice—Capitalism or Communism?"

As a keen student of social and economic life we know that Dr. Goldstein will have an important message to bring to our congregation.

Cantor Sauler will lead in the congregational singing and render a musical selection. All our members and their friends are cordially invited.

## Annual Meeting—January 30th

IN accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 30th, 1947 at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and the Governing Board will take place.

A report of the past year's activities will be rendered.

MAURICE BERNHARDT, Secy.

## Dr. Halkin Lectures on Zionism

PROF. Abraham S. Halkin, Educator, Orientalist and instructor of Semitics at Columbia University, will deliver the fourth of a series of lectures on the "Story of the Zionist Movement" on Wednesday evening, January 29th at 8:15 o'clock. In this lecture Prof. Halkin will discuss "Promise and Fulfillment." In his final lecture on February 5th he will discuss "Crisis and Outcome." Center members and their friends are cordially invited to attend.

## Advance Notice

NEXT Friday, January 31st, we shall be privileged to have as our guest preacher in our pulpit, Rabbi David Sel-

igson, a former Chaplain in the U. S. Army who served with distinction in the China-Burma-India sector of the war. He is also associate Rabbi of the Central Synagogue in Manhattan. He will preach on the subject, "The Problem of Leadership."

## Hebrew School Notes

THE Hebrew School students collected \$321.16 for the Jewish National Fund. Tree certificates were distributed to the students in recognition of their fine efforts on behalf of the Jewish National Fund. Mr. Edelheit was in charge of the collection.

A guest speaker at a combined Hebrew School-Sunday School Assembly was Capt. Tuva Berlin, who served as an engineer with the Palestinian Units in the British forces. Capt. Berlin spoke of the contributions of Palestinian Jews to the war effort and of the aid extended by the members of the Jewish Brigade to displaced persons in Europe.

The choral group, under the direction of Mr. Grossman, now has over 75 voices. In addition to students of the Hebrew School and Sunday School, several students of the Center Academy as well as Alumni have joined this group. Rehearsals are held every Monday and Tuesday at 6:00 o'clock.

The classes of the Hebrew School are now engaged in a Sabbath project emphasizing Sabbath prayers and customs. Every student in the school will be taught how to chant the Kiddush.

At a recent gathering of parents and students, Rabbi Mordecai H. Lewittes, principal of the school, stated that the Sunday School has become a primary department preparing students for admission into the Hebrew School. Girls may continue beyond the primary grades in our two-day-a-week or three-day-a-week department. Beginning with the 4th grade, boys are required to attend the Hebrew School.

The Chanukah issue of the *Ha-Shofar*, student publication, appeared at the end of December. There were contributions to the newspaper by Doris Shapiro, Shirley Aronow, Ronald Neuwirth, Arthur Brimberg and Herbert Frank. The faculty adviser is Mr. L. Shpall.

## Sisterhood Installation of Officers at Center Annual Meeting

THE newly elected officers of the Sisterhood will be installed at the Annual Meeting of the Brooklyn Jewish Center on Thursday evening, January 30th. Members of the Sisterhood are cordially invited to attend.

## Junior League News

THE Junior League of the Center is sponsoring the showing of a documentary film, "Home Are the Hunted," with Ralph Bellamy as narrator, at their meeting scheduled for Thursday evening, January 30th at 8:30 o'clock.

Dancing will follow and refreshments will be served.

## Young Folks League Cocktail Party

THE annual Young Folks League March of Dimes Cocktail Party will be held on Tuesday evening, January 28th at 8:30 o'clock. A gala time has been arranged. Admission will be by membership card plus a minimum donation of \$1.50.

## Congratulations

OUR heartiest congratulations and best wishes are extended to Mr. and Mrs. Louis H. Schlesinger of 1025 St. Johns Place on the marriage of their son, Frank, to Miss Anita Aptekar at the Center on January 19, 1947.

## Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Jack N. Blumberg of 386 Linden Boulevard on the Bar Mitzvah of their son, Thomas, which will be celebrated at the Center this Sabbath morning, January 25th.

## Sabbath Services

FRIDAY evening services at 4:45. Kindling of candles at 4:42 P.M. Sabbath services, Parsha "Bo," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha services at 4:45 P.M.

Rabbi Abelson will continue his lectures in Yiddish at 3:45 P.M.

## Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 4:30 P.M.

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BRENNER, RUBIN

Res. 146 Hooper St.  
Bus. Sawdust, 69 N. 6th St.  
Married  
*Proposed by* Moses H. Hoenig,  
David Spiegel

BRODSKY, JACK

Res. 621 Lefferts Ave.  
Bus. Mfg., 914 Gates Ave.  
Married  
*Proposed by* Jack Silverman

COHEN, BEN

Res. 919 Park Pl.  
Bus. Market, 4121 Avenue D  
Single  
*Proposed by* Benj. Leslie, Max Krisoff

EDELMAN, JEROME

Res. 1539 Sterling Pl.  
Bus. Lawyer, Same  
Single  
*Proposed by* Arnold Reisler, Abe Mann

FABRICANT, ISAAC

Res. 1290 E. 19th St.  
Bus. Real Estate, Same  
Married  
*Proposed by* Dr. Jos. Horowitz,  
Dr. Irv. L. Cohen

FINE, BERNARD

Res. 1024 Montgomery St.  
Bus. Luggage, 1087 Broadway  
Married  
*Proposed by* Abe Mann, Leo Kaufmann

FORGOSH, Miss GERTRUDE

Res. 1932—75th St.  
*Proposed by* Max D. Zankel,  
Louis Frank

FRANCK, HARRY

Res. 365 New York Ave.  
Bus. Shoulder Pads, 111 Mercer St.  
Married

FRANK, DAVID

Res. 642—2nd St.  
Bus. Buyer, 60 Division St.  
Single  
*Proposed by* Phillip Brenner,  
Maurice Bernhardt

GREENBERG, Miss HELEN

Res. 1500 Carroll St.  
*Proposed by* Kathleen Greenfield,  
Jules W. Gold

GREENBERG, MARVIN

Res. 125 Lenox Rd.

Bus. Real Estate, Same  
Single

*Proposed by* Arnold Reisler, Abe Mann

GROSSMAN, Miss ELLEN R.

Res. 1579 Sterling Pl.  
*Proposed by* Joseph J. Prince

HALBREICH, LESTER

Res. 525 Eastern Pkwy.  
Married  
*Proposed by* Irv. Sankin, Alvin Lapper

HOLTZMANN, Miss JACQUELINE

Res. 70 Heyward St.  
*Proposed by* Louis Rivkin,  
Lillian Gottlieb

KIMMEL, ABRAHAM

Res. 30 E. 91st St.  
Bus. Teacher, Franklin K. Lane H. S.  
Married  
*Proposed by* Dr. Geo. J. Gerlin

KIRSTNER, HERBERT I.

Res. 165 E. 19th St.  
Bus. Glazing, 39 Gt. Jones St.  
Married  
*Proposed by* Mort Zimmerman,  
Abe Mann

LASH, DANIEL

Res. 740 Empire Blvd.  
Bus. Govt., Municipal Bldg.  
Married

LEVINE, RALPH H.

Res. 214 Floyd St.  
Bus. Banking, 1622 Pitkin Ave.  
Single  
*Proposed by* Arnold Reisler, Abe Mann

LOBSENZ, LEONARD N.

Res. 467 Brooklyn Ave.  
Bus. Optometrist, 6 Broadway  
Single

PERLOV, SIDNEY

Res. 150 E. 19th St.  
Bus. Crockery, 29 Gt. Jones St.  
Married  
*Proposed by* Morty Zimmerman,  
Abe Mann

RAPPAPORT, WM.

Res. 195 Underhill Ave.  
Bus. Hats, 4 Myrtle Ave.  
Married  
*Proposed by* David Rubenstein,  
Morris Fried

ROSE, EDWARD J.

Res. 27 E. 91st St.  
Bus. Shoes, 328 Livingston St.  
Married

*Proposed by* Norman Rose,  
Arnold W. Lederer

SANDAK, LOUIS

Res. 269 Brooklyn Ave.  
Bus. Paints, Same  
Single

*Proposed by* Abe Mann, Leo Kaufmann

SHAPIRO, HAROLD

Res. 354 E. 53rd St.  
Bus. Kitchen Equip., 57 Gt. Jones St.  
Married  
*Proposed by* Irv. Chalkin,  
Mort Zimmerman

SIEGLER, DANIEL J.

Res. 180 Pennsylvania Ave.  
Bus. Lawyer, Same  
Single  
*Proposed by* Frank Schaeffer,  
Joseph Goldberg

UBERMAN, H. S.

Res. 240 Crown St.  
Bus. Furs, 226 W. 29th St.  
Married  
*Proposed by* Harry Weinberg,  
Louis Weinstock

WEINGARTEN, LEWIS E.

Res. 919 Park Pl.  
Bus. Insurance, 26 Court St.  
Married  
*Proposed by* Dr. Samuel T. Markoff,  
S. H. Goldberg

YOUNG, ALBERT

Res. 1281 E. 49th St.  
Bus. Chemicals, 47-02—5th St.  
Married  
*Proposed by* Harold Finkelstein,  
Edward Goroff

ZINMAN, Miss ANNA

Res. 739 Dumont Ave.  
*Proposed by* Mrs. Nathan Adler

The following have applied for reinstatement:

FEIN, GEORGE

Res. 2209 Avenue K  
Bus. Tin Can Mfg., 50th St. & 1st Ave.  
Married  
*Proposed by* Judge Emanuel Greenberg,  
Louis Daum

JACOBY, HERMAN

Res. 1304 Union St.  
Bus. C.P.A., 11 W. 42nd St.  
Married

*Proposed by* Aaron Pollack, Sol Glazer

SHAPIRO, DR. JACOB

Res. 766 Eastern Pkwy.  
Bus. Dentist, Same  
Married

The following applications were  
received too late for insertion in  
the regular columns

#### AUSSENBERG, LOUIS

Res. 1613 Prospect Pl.  
Bus. Cigarette Service  
Single  
*Proposed by* Barbara Sapowitz,  
Sylvia Newberg

#### BERK, DR. CHARLES

Res. 459 Brooklyn Ave.  
Bus. Physician, Same  
Married  
*Proposed by* Mark J. Goell,  
Milton J. Goell

#### BREITSEIN, MISS ARLENE

Res. 3035 Brighton 4th St.

#### FELIXSON, PHILIP

Bus. Stationery, 187 Blake Ave.  
Single  
*Proposed by* Harry Zahkem

#### GOLDBERG, ARNOLD

Res. 1500 Carroll St.  
Bus. Meats, 270 Sumner Ave.  
Married  
*Proposed by* Sol Levine,  
Rubin M. Handelman

#### GOLDBERGER, SEYMOUR

Res. 1560 Carroll St.  
Bus. Doll Mfg., 307 Richardson St.  
Single  
*Proposed by* Jack M. Booth,  
James J. Jackman

#### HOFFMAN, ABRAHAM

Res. 612 Montgomery St.  
Bus. Poultry, 94-02 Liverpool St.  
Married  
*Proposed by* Walter K. Shofler

#### LERNER, IRVING

Res. 1804 Sterling Pl.  
Bus. Child Care, 332 E. 149th St.  
Single  
*Proposed by* Jack Kleiman,  
Chas. Berkowitz

#### MILLER, DR. PAUL M.

Res. 241 Utica Ave.  
Bus. Podiatrist, Same  
Married  
*Proposed by* Dr. I. J. Sparer,  
Rubin Gralla

#### MORISOFF, MORRIS

Res. 2138—69th St.  
Bus. Special Agent, 350—5th Ave.  
Married  
*Proposed by* Bert Hollander,  
Harold Finkelstein

#### REISS, MISS ALYCE

Res. 1654 Carroll St.

#### REISS, MISS HELEN

Res. 1654 Carroll St.

#### SEALOVE, GEORGE

Res. 140 Clarkson Ave.  
Bus. Dresses, 525—9th Ave.  
Married  
*Proposed by* Jerome H. Cole,  
Abraham Dunner

#### SHARROW, SAM

Res. 75 E. 21st St.  
Bus. Golf, 1472 Broadway  
Married  
*Proposed by* J. Selig and  
Harry Harrison

#### SHMALZMAN, LAWRENCE

Res. 1410 Prospect Pl.  
Bus. Machines, 313 Rockaway Ave.  
Single  
*Proposed by* Barbara Sapowitz,

#### Sylvia Newberg

#### WEINBRAND, THEODORE

Res. 640 Eastern Pkwy.  
Bus. Jewelry, 6402A—18th Ave.  
Married  
*Proposed by* Murry Husid,  
Jack Boykoff

#### WEISMAN, DR. MARCUS M.

Res. 51—8th Ave.  
Bus. Dentist, Same  
Single

*Proposed by* Dr. S. Krauss,  
Robert Krauss

#### WEISS, MISS RUTH

Res. 190 Legion St.

#### ZEGER, MAL

Res. 705 Lefferts Ave.  
Bus. Meat, 427 W. 14th St.  
Single

SAMUEL H. GOLDBERG,  
*Chairman, Membership Committee*

## CENTER CLUBS

### Shomrim

THE Shomrim are making plans for another social at which the members of the Vivalets will be their guests. The most outstanding feature of their cultural program was a discussion of the Zionist Congress.

### Tzofim

On Saturday, January 4th, the Tzofim had a game night. The members played games and prizes were awarded winners. Among the current problems discussed by the club was the "Partition of Palestine and Terrorism."

### Maccabees

Like the Tzofim, the Maccabees had a game night on January 4th, accompanied

by a Quiz game. This club is busy discussing some of the material issued by Young Judea pertaining to Jewish holidays.

### Vivalets

The Vivalets are busy with their arts and crafts, Palestinian dances and songs. Among the topics of discussion popular in the club is the life of the Halutzim in Palestine.

### Candlelites

The Candlelites are busy rehearsing a short skit which they expect to present on Purim. They are also busy on clay work and other forms of arts and crafts.

## Acknowledgment of Gifts

WE acknowledge with thanks receipt of donations for the purchase of Library books, Prayer Books and Taleisim from the following:

Mr. and Mrs. Jack Bloom, in honor of the Bar Mitzvah of their son, Sheldon.

Mr. and Mrs. Sidney Gusick, in honor of the Bar Mitzvah of their son, Richard.

Mr. and Mrs. Benjamin Z. Levitt, in honor of the marriage of their daughter, Bernice.

Mr. and Mrs. Michael J. Miele and children, in memory of Mr. Morris Hirsch.

Mr. and Mrs. Lawrence Schiff, in honor of the marriage of their son, Mortimer.

Mr. and Mrs. Irving Swirnow, in honor of the Bar Mitzvah of their son, Allen.

## BASKETBALL GAME

Brooklyn Jewish Center

vs.

Arverne Club

THIS SUNDAY EVENING, JAN. 26th

Preliminary Game at 8 P.M.

Center members — 75c (incl. tax)  
Non-members — \$1.20 (incl. tax)



## THE SHELTON AFFAIR

[Continued from page 9]

sentiments, and when Brooklyn College was whipping it in basketball some years ago these sophomoric pupils began to taunt their guests, referring to their racial background. Brooklyn broke off relations for a year or two as a result, but Manhattan did nothing to curb the students. As a matter of fact, only last year the *Quadrangle*, weekly newspaper of Manhattan, ran a fiction sports story about the bribing of college cage stars, and the villain was a thinly-disguised Semitic character named Rabinowich, if memory serves.

On the other hand, consider the institution of St. John's. The latter, unlike Manhattan and Wyoming, has had close contact with Jews, for Jews have been their stars for years. Hence when Steve Nagy, of Akron, began to bait Hy Gotkin, star of the St. John's team, in a Garden game several years ago, the Vincents acted swiftly. They broke off relations with Akron and all of the other local teams likewise barred them.

There is a definite relationship between anti-Semitism in sports and the character of the sports promotion involved. By and large it can be said that where the game is sponsored under "professional" auspices, as opposed to "amateur" sponsorship, anti-Semitism has less fertile ground to flourish. That is, pro sports like baseball and boxing are based on exploitation of talent, with the principal objective being financial profit. Amateur sports, on the other hand, are, theoretically, conducted neither for the purpose of making money nor for providing spectacles for fans. It follows that when an athlete is billed as a professional, he is invariably a top-notch performer. Hence he customarily pleases the fans. This will explain why Hank Greenberg, Barney Ross and Sid Luckman, among other professionals, have not suffered the fate of those Jewish athletes who have engaged in amateur sports, or the collegians who have run afoul of anti-Semitism. If the pros don't "produce," they are dropped by their promoters and are not around when jaded or disappointed fans would be prone to use invectives.

On the other hand consider what conduct is implied in the simon-purity of amateurism. To be specific, let's look at

golf and tennis. These are two well-known sports cultivated principally by amateurs. And it is a fact that more discrimination is shown in that field than in professional sports. Few golf clubs in America admit Jews, and for many years the sacrosanct domains of tennis were off-bounds to them. It was only when Jews, in self-defense, organized their own golf clubs, like Fresh Meadow, that Miss Sylvia Annenberg became a champ and Herman Barron one of the standout pros in America. And it was only when Seymour Greenberg and Sidney Schwartz played tennis in high school that they could gain net prominence by being entered in "open" competition. But without Jewish-owned golf clubs and without colleges and high schools, there would be no Jewish golf and tennis champs, for to attain high proficiency in sports one must practice long and regularly.

Then there is discrimination of the covert sort. One of the famous football episodes of the Ivy League involves a Jewish star at Princeton, Frankie Glick. Back in 1914 Frankie was the great quarterback of the team. When the classic game with Yale arrived, "Snake" Ames, his gentile rival, started, much to the consternation of the Princeton rooters. Ames ran the team for three quarters, at the end of which Yale led by 19-0.

In desperation, Princeton had to put Glick in. In ten minutes Princeton scored twice and the ball was on Yale's 10-yard line when the game ended. Every football fan in America knew that Princeton had sacrificed its most precious triumph on the altar of bigotry.

There is often a bright image on the other side of the canvas. About a decade ago, Milt Trupin came out of City College and was signed by the Visitation basketball team. The star of the club was Willie Scril, who refused to pass to the Jewish boy. One night John Donlon, manager of Visitation, read the law to Scril.

"You'll be off this club when Trupin will be the star," he said, and a few months later Scril was fired. Trupin went on to break all scoring records for the Vissies' home court.

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## THE PRAYER BOOK [Continued from page 8]

tors." The prayer of Rab Hiyya reads, "May it be Thy will, O Lord our God and God of our fathers, that Thy Torah be our faith and that our heart grow not faint, nor our eye grow dim." A deeply moving prayer occurs in the Siddur of Rabbi Amram (9th century): "O Master of all worlds, may it be Thy will that Thy Torah be my faith and my work every day, and let me not go astray in it. Put me in need of the gifts of human beings, for their gift is small and the reproach is great."

The Prayer Book may therefore be described as basically the achievement of the Rabbis, who utilized the rich background of the Bible both for material and for inspiration. However, the growth of the Prayer Book continued even beyond the great creative periods of the Bible and the Talmud.

In the medieval age, *payyetanim*, or poets, arose throughout the Jewish world, who created a mass of literature, consisting of tens of thousands of religious poems. The late Professor Israel Davidson made it his life work to collect and systematize this literature in the monumental four-volume work, "Thesaurus of Medieval Hebrew Poetry." Some of these *piyyutin* have entered the Prayer Book, especially on feast and fast days. Some are very beautiful, others are very difficult and involved. Often the Rabbis objected to the overloading of the Service with these compositions. Nonetheless, many of them, like *Geshem*, the prayer for rain on Shemini Atzereth, *Tal*, the prayer for dew on Pesah, *Akdamut* on Shavuot and others, became very popular.

In the latter half of the Middle Ages, the mystics who often laid stress upon the sacred character and numerical value of the Hebrew letters and words, made their contribution to the Prayer Book. Their deep spirituality is clear in two prayers that might well be restored to more general use—a morning meditation, "I hereby take upon myself the commandment, 'Thou shalt love thy neighbor as thyself,'" and a night prayer, "I hereby forgive all who may have angered or vexed me or sinned against me, and may no one be punished for my sake."

The growth of the Prayer Book never ceased. Hymns like *Adon olam* and *Yigdal* were welcomed into the Prayer Book. Variations in detail abounded in the rit-

uals of different cities, countries and communities. Most of these, such as the rituals of Avignon, Frankfort, Rome have only historical value today. Still in active use today are the ritual of the Sephardic or Spanish-Portuguese community and the far more common Ashkenazic or German-Polish rite. This has been modified slightly by adherents of the chasidic school into the *musab Sephard* and the *musab ha'ari*.

In the modern age, the fountain of Jewish Prayer has not flown as freely as heretofore, though such spiritual giants as Chief Rabbi Abraham I. Kook have continued to quicken Jewish piety with new prayers and meditations. The reason inheres in present-day conditions. To a tragically large degree, those who have retained their piety have lost the creative touch, while those who possess the creative spark have lost their piety. The great task facing the leaders and people

of Israel is to make Jewish tradition once more a life-giving, free-flowing stream. Our generation must build a vital and beautiful future for Judaism, by keeping it loyal to its past without being enslaved by it, and by making it responsive to the present without being ensnared by it.

For centuries, the Prayer Book has been the treasure house of the Jewish spirit, whence our fathers took refreshment and strength and purity of soul. Our generation needs even more desperately than they the healing of a clear-eyed, honest and courageous faith. There can be no happy society without a living religion and no living religion without prayer. To make prayer sincere and meaningful for us today, as it was for our ancestors, is a prime objective of our movement. New problems may demand a new approach but the goal remains the same—to unite the hearts of the fathers and the children and help lead them together to their God.

## NEWS OF THE MONTH [Continued from page 17]

at the Ravensbroeck concentration camp to determine the efficacy of sulfanilamide and test techniques in grafting bone, skin and nerve tissue.

The witnesses, who were brought here from Warsaw to testify, exhibited their mutilated limbs, and Dr. Leo Alexander of Boston, a professor at Harvard University, testified as to the medical aspects of the Nazis' "experiments."

The Polish women said that many women, most of them Jews, died as a result of similar operations. They identified three of the defendants—Herta Oberhauser, Fritz Fuschler and Karl Gebhardt—as either having participated in the operations or having observed them.

★

ALARMED and concerned at the continued attacks by Jewish extremists on military installations throughout Palestine, the Jewish Agency and the Jerusalem Community Council called on the Jewish population to take all possible measures "to prevent further crimes."

In Tel Aviv posters in Hebrew appeared throughout the city, proclaiming "Thou Shall Not Kill" and asking the Jewish population to help combat terrorism. The Jerusalem Jewish Community

Council's appeal stressed that terrorism "is causing great harm to the Jews of Palestine and to the Zionist cause."

The Haganah radio, "Voice of Israel," broadcast a warning to the Irgun Zvai Leumi and the Stern Group calling on them to cease terrorist activities. Charging that extremist actions were harming the interests of the Jewish community, the announcer said: "Our patience is exhausted. If you go on, we will take action."

★

In a message to the Hebrew press in Palestine, released in London, Ben Gurion expressed hope that there would be a renewal of cooperation with Britain based on "mutual trust." He also voiced the hope that an understanding could be reached with the Arabs. He listed as essential conditions for the "salvation of the Jewish people" the following measures: Speedy creation of a Jewish state, increased immigration and land settlement, greater internal and external independence, a foreign policy which would enlist the sympathy and aid of nations of both the East and the West, renewal of cooperation with Britain and an alliance with the Arab peoples.

## THE AMAZING LEON BLUM

[Continued from page 6]

tion of your government, M. President of the Cabinet," he shouted, "is irrefutably a historical event. For the first time this old Gallo-Roman country will be governed by a Jew!"

When the overwhelming majority of the House indignantly protested against this introduction of Nazi sentiments into democratic France, Monsieur Vallat found it advisable to "excuse" himself. Of course, he had no grudge against the Jews as such, he remarked, and some of his best friends were Jews (where did we hear that phrase last?) he still clung to his belief that France should be headed by a son of a French peasant rather than by a "subtle Talmudist!"

Again the Chamber of Deputies was a scene of uproar, until Edouard Herriot, leader of the Radical Socialists, rose and severely reprimanded the anti-Semite: "As President of this Assembly, I recognize in this country neither Jews, nor Protestants, nor Catholics—I know only Frenchmen." (It is not forgotten that under the Vichy regime the great "patriot" Vallat made full use of the opportunity to enrich himself at the expense of Jews when he was appointed Commissioner General for Jewish Affairs by Marshal Petain.)

Whether the "New Deal" program which Blum created in France did or did not hamper the country's rearmament, and whether his policy concerning help to the Loyalists in Spain was wise, are questions that cannot be examined here. Undoubtedly he was greatly handicapped by the fact that he was a Jew. The Royalist leader, Leon Daudet, could shout: "The Talmud is now the law of the Parliament"; the old anti-Dreyfusard, Charles Maurras, was able to declare publicly, "I make myself personally responsible for the assassination of Blum," and "L'Action Francaise" had the audacity to refer to Blum's government as "the Ministry of the Talmud" and "this Cabinet of Israelite apes" because it included several Jews in addition to Blum. At the same time there is no doubt that his enemies were wrong when they accused him of having permitted his Jewishness to influence his political decisions. At the trial in Riom he stated his case as follows:

"If in September, 1936, I did enter into direct negotiations with a represen-

tative of Chancellor Hitler it was because one of the essential subjects of our conversation was Germany's adherence to the proposed general limitation of armaments and the controlling thereof. Chancellor Hitler's representative was Dr. Schacht. By-passing official intermediaries, he called on me at the Hotel Matignon (Blum's residence at that time), for direct conversations in the name of the Fuehrer. If I were the man here portrayed, I should perhaps have said: 'I am a Marxian. I am a Jew. I do not enter into conversations with a state which has uprooted the socialist organizations and which is persecuting the Jews.' Had I said that, I should have betrayed the trust of my office. What I did say was: 'I am a Marxian. I am a Jew, and for those very reasons I ardently wish to come to an agreement with Germany.'

Whatever political blunders Blum may have made when he headed the French nation—the first time from June, 1936 to June, 1937, the second time from March 13, 1938 to April 8, 1938—the Vichyites and Germans gave him plenty of time to ponder about them in various prisons and concentration camps. It was as a prisoner of the Fascists that Blum wrote his great work, "A l'Humanité," the manuscript of which smuggled into the hands of resistance fighters who printed it clandestinely under the very noses of the Gestapo. Last year it appeared here in an English translation, under the title, "For All Mankind." Therein he admitted all the mistakes he, his party, and the other French parties had made between the end of the first and the beginning of the second World War. But he was not downcast. He demanded that in liberated France the progressive sections of the middle classes as well as the church should cooperate with the workers to set up what he considered the aim of socialism, namely, "a universal society founded on equal justice for all men and on equal peace for all nations." He advised the "France Firsters" that "there is nothing incompatible between patriotism and humanism—or, if you like, between national and international loyalties. Love of a nation and love of the human race . . . can co-exist in the same conscience as naturally as patriotism and religious belief." His concluding

message is addressed to "l'Humanité," to all people, regardless of race, creed or political philosophy:

"Let man only keep his gaze fixed on his goal, let him keep his faith in his destiny, let him not shrink from using the strength that is his, and in times of anxiety and discouragement, let all his thought be for all mankind."

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